E. H. 37. Th. B. 5.

A BRIEFE AND PLAINE *Catechisme.*

OR INTRODVCTION. INTO THE KNOWLEDGE OF THE Christian Truth.

Published for the good both of Yong and Olde.

Heb. 6. v. 1, 2.

The principles of the Doctrine of Christ are, Repentance, Faith, the Sacraments, Resurrection, and Eternall Iudgement.

By VVILLIAM HINDE *Minister at* Bumbery *in Ches-shiere.*

LONDON,
Printed by *A. M.* for *Roger Iackson*, and are to be sold at his shop, neere Fleetstreet Conduit. 1620.

BIBLIOTHECA·BODLEIANA·

A Briefe and

Plaine Catechisme, or Introduction into the knowledge of the Christian FAITH.

Of Mans Creation.

1. Question.

HOw came man to haue his beginning? 1 Dem.

A. Man was made in the beginning of the world, as all other creatures, by the will and bounty of the Creator, the blessed Trinity, God the Father, Son, and holy Ghost, *Gen. 1. 1. Heb. 1 2.*

2 Q. *Wherefore, and how was man created?*

A. First, he was created to set forth Gods glory, *Prou. 16. 4.*

Secondly, and after the image of God in

holinesse and righteousnesse. *Gen.* 1. 27. *Ephes.* 4. 24.

3 Q. *Hath man that image still?*

A. No, this Image was lost by the fall of *Adam* in Paradise, *Eccles* 7. 31.

4 Q. *How is this image repaired and restored?*

A. By faith in Iesus Christ, 2 *Cor.* 3. 17. who is the most perfect image of God. *Heb.* 1. 2.

5 Q. *How is this faith obtained?*

A. First, the Law prepareth vnto it, *Gal.* 3. 19.

Secondly, the Gospell teacheth it, *Rom.* 3. 16.

Thirdly, Prayer obtaineth it, *Luk.* 17. 5.

Fourthly, the Word preached begetteth it, *Rom.* 10. 17.

Fiftly, the Sacraments confirme it. *Rom.* 4. 11.

6 Q. *How doth the Law make a way for Faith?*

A. By shewing man his weakenesse, in keeping the Law, that he might seeke to Christ, who hath perfectly fulfilled it for vs, *Rom.* 8. 3.

7 Q. *What Law doe you meane?*

A. First, not the ceremoniall Law, which is abolished, *Colos.* 2. 13. 17.

Secondly, nor the judiciall, which is not now necessarily imposed, *Iohn* 8. 11.

Thirdly, but the morrall Law contained

in the Decalogue *Rom 7.7.*

8 Q. *How is the morrall Law deuid*

A. First, for the number, into ten mandements *Deut 4.13.*

Secondly, for the parts, into two Ta *Deut.5.22.*

Thirdly, for the matter, into duties concerning God in the first Table, and our neighbour in the second *Mat. 22. 36, 37.*

Of the Commandements.

9 Q. *Rehearse the Commandements?*

A. God spake these words and saide, I am the Lord thy God, which haue brought thee out of the land of Egypt, &c. *Exo. 20. 1. 2.*

10 Q. *Is this a Commandement?*

A. No: but a Preface to the Commandements, conteining two reasons to moue vnto obedience.

First, from the power of God, the Author of them, able to punish the offender, *Exo. 23. 20, 21.*

Secondly, from his mercy in deliuering them out of Egypt, *Deut 4. 20.*

11 Q. *Why? this deliuerance concerneth not vs.*

A. But God hath wrought for vs a farre greater deliuerance by Christ, *Luke 1. 74.*

12 Q. *Wherein is this deliuerance greater?*

points.

eliuerer Christ our Sauiour
Mose. Ioh. 6. 32.

, in the people deliuered, the
urch of God, *Ephe. 3. 15.* they
t one nation.

dly, they were deliuered from *Pha-*
we from the Diuell, *Heb. 2. 14.*

13 Q. *Proceed with the rest?*

A. Fourthly, they were deliuered from the bondage of their bodies, we of sinne, *Heb. 2. 15.*

Fiftly, they went into captiuity againe, we are deliuered once for euer, *Heb. 10. 14.*

Q. *Rehearse the first Commandement?*

A. Thou shalt haue none other Gods but me.

14 Q. *Shew the meaning and contents of the first Commandement:*

A. This shall best appeare by shewing, first, the seuerall transgressions.

Secondly, the causes thereof.

Thirdly, the punishments.

Fourthly, the remedies; which methode *Mose* obserueth, *Deut. 4. 23. 24.*

15 Q. *Shew the transgressions?*

A. They are foure in generall.

First, in acknowledging no God as Atheists, *Psal. 14. 1.*

Secondly, in setting vp false gods as the Heathen

Heathen: who worshipped new gods, yea diuels, *Deut. 32. 17.* and so do Witches, Sorcerers, Coniurers.

Thirdly, in ioyning false gods with the true, as Papists doe Saints, *Zeph. 1. 5.*

Fourthly, in denying and withholding the duties peculiar to God, as seruice, prayer, honor, obedience, as carnall men do, *Mal. 1. 6.*

16 Q. *Declare the causes of these sinnes?*

A. They are three chiefly.

First, ignorance and blindnesse of heart. *Rom. 1. 21.*

Secondly, the hardnesse of heart the *cause* thereof, *Ephe. 4. 18.*

Thirdly, vnbeliefe and want of faith, *Heb. 4. 2.*

17 Q. *Set forth the punishments.*

A. First, eternall death, *Rom. 1. 32.*

Secondly, in this life the spirituall punishment is, to be giuen ouer to a reprobate sense, *Rom. 1. 24.*

Thirdly, the temporall is of diuers sorts, as captiuity, *Isa. 5. 13.* famine, pestilence, and such like, *Leuit. 27. 19, 25.*

18 Q. *Let vs see the remedies against these sinnes,*

A. Against the first, the light of Nature and force of conscience, which trembleth at Gods iudgements, *Act. 24. 26.*

Against the second, the workes of creation, which shew the Maker, *Isay ch. 40. v. 26.*

Against the third, the property of the Diuine nature which admitteth no partner, *Isay 42. 8.*

Against the fourth, the consideration of the benefits, which we daily receiue, *Psal. 103. 2.*

19 Q. *Rehearse the second Commandement.*

A. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a ieaious God, and visite the sinnes of the fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

4 Dom, 20 Q. *As before, shew first the transgressions.*

Anthropomorphites. *A.* First, in heart to conceiue a false opinion of God, to bee like vnto man or any creature, *Psal 50 21.*

Secondly, in outward resemblance of an image.

Heathen. 1 Either to worship it as God, as the Heathen, *Rom. 1. 23.*

Papists. 2 Or God by it: so the Israelites did,

Exod.

Exod.32.4. or to vse it for a religious Ornament in Churches though not adored, *Deut. 4.19.*

Thirdly, in practise: as to bring in superstitious rites and inuentions of men, as a part of Gods seruice, *Mat.7.7.* Lutherans.

21 Q. *Proceed to the causes.*

A. First, ignorance of Scripture, which speaketh of God, as hauing hands and feete to our capacity, *Mat.22.29.*

Secondly, vanity of minde, *Rom.1.21.*

Thirdly, curiosity in not being contented with the simplicity, and sincerity of Gods Word, but adding thereto, *Reue.22.18.*

22 Q. *Shew the punishments.*

A. First, the eternall is, to bee excluded out of heauen. *1 Cor.6.9.*

Secondly, the spirituall corruption of life and manners, *Rom.1.26.*

Thirdly, the temporall; outward calamities and crosses, *Iudg.18.24.*

23 Q. *Tell vs the remedies.*

A. First, to consider the nature of God, who is a spirit, *Ioh.4.24.*

Secondly, faith to beleeue, *Heb 11.2.*

Thirdly, obedience and reuerence to Gods Word: which is most perfect, *Psal.19.7. 2 Tim.3.17.*

24 Q. *What doe we learne by the other part of this Commandement,* I am the Lord thy God, a iea-

iealous God?

A. We learne three principall things.

First, that the sinne of Idolatry will roote out a man and his posterity, *Exod.* 31. 34.

Secondly, that Gods mercy exceeds his Iustice, as a thousand generations are to foure, *Psal.* 103. 11.

Thirdly, that they which keepe not Gods commandements, do hate him, *Psal.* 139. 21. they which keepe them, loue him, *Ioh.* 14. 21.

25. Q. *How standeth it with the Iustice of God, to visite the iniquities of the fathers vpon the children?*

A. First, the sonne, though not following the steps of his wicked parents, may temporally be chastised, to set forth the Iustice of God, 2 *Sam.* 12. 10.

Secondly, if the sonnes be wicked as the fathers, they are iustly punished with their fathers, as guilty of the same sins, *Isay.* 57. 3. 5.

4 *Dom.* Q. *Rehearse the third Commandement?*

A. Thou shalt not take the Name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his Name in vaine.

26 Q. *What are the transgressions of the third Commandement.*

A. Gods Name is that, whereby he is made knowne vnto vs.

First, then he is seene in his workes, both mercies,

mercies and iudgements: which they that profit not by, profane his Name, *Rom.* 1. 19, 20.

Secondly, they which abuse the Word and Sacraments, as in neglecting them, *Act.* 20. 9. Adding to, or taking from them, *Reuel.* 22 18.

27 Q. *What else?*

A. Thirdly, the names of God, are the titles giuen vnto him, as *Iehouah*, *Lord*, *God*, which are first abused prophanely, as to witchcraft. *Act.* 19. 13.

Secondly, vainely in common swearing. *Mat.* 5. 37.

Thirdly, superstitiously, in swearing by other gods, *Zeph.* 1. 6.

Fourthly, wicked, in swearing falsely, *Leuit.* 19. 12.

28 Q. *Show the cause of these sinnes.*

A. They are first vnthankfulnesse, of the first, *Rom.* 1. 21.

Secondly, carnall security, of the second, *Matth.* 7. 6.

Thirdly, irreuerence, of the third: want of due reuerence to the Name of God, *1. Pet.* 3 15.

29 Q. *Set forth the punishments.*

A. First, the eternall in hell fire, *Reuel.* 21. 8

Secondly, the temporall outward iudgements, *Zac.* 5. 4. Thirdly,

Thirdly, the spirituall reiecting of our prayers, *Prou. 28.*

30 Q. *Declare the remedies.*

A. To consider first, the vanity of this sinne: whereas in all other there is a shew of profit or pleasure, in vaine swearing there is neither, *Psal. 109. 17.*

Secondly, the end of the tongue is peruerted, which was giuen vs to praise God with, *Dan. 3. 9.*

Thirdly, to watch ouer the tongue and mouth. *Psal. 39. 1.*

31 Q. *In what case is it lawfull to sweare?*

A. Where the glory of God is sought, or the saluation of our brother.

First, either publikely: when both parties are publike, as for confirming a league, *Gen. 31. 53.* or a priuate person is conuented before a Magistrate to testifie the truth, *Heb. 6. 16.*

Secondly, or priuately, either to cleare some doubt, not otherwise manifest, *Exod. 22. 11.* or for safegard of our brothers life, *1 Kin. 17. 17.* or satisfying of his conscience concerning the truth *Gal. 1. 20.*

Q. *Rehearse the fourth Commandement.*

Deut. *A.* Remember thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In

it

it thou shalt doe no manner of worke, thou, and thy sonne, and thy daughter, thy manseruant, and thy maideseruant, thy cattell and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: Wherefore the Lord blessed the seuenth day, and hallowed it.

32 Q. *Shew the sinnes against the fourth precept.*

A. First, doing of any bodily labour by our selues, our cattell, or by any vnder our charge, *Ierem.* 17.24.

Secondly, following the workes and sports of vanity, as dancing, dicing, carding, and such like, *Esay* 58 13. or the workes of sinne, as to be drunke, to steale, to commit adultery, *Ier.* 7.9.10.

Thirdly, in not sanctifying it with hearing the Word, receiuing the Sacraments, *Act.* 20.7. prayer, meditation, *Psal.* 92.1.

33 Q. *Shew the causes.*

A. First, a greedy mind, and couetous desire of the first, *Exod.* 16.27.

Secondly, the making their belly their god, of the second, *Exod.* 32.6.

Thirdly, the want of a desire to heauen and heauenly things, *Isay* 26.9.

34 Q. *Set forth the punishments.*

A. First, the eternall hell fire, belonging

to

to the profane and abominable, *Reuel* 21.8.

Secondly, the temporall, outward crosses, *Hag* 1.6.

Thirdly, the spirituall want of Sanctification, *Exod.* 31.13.

35 Q. *Declare the remedies.*

A. First, for the time past, to consider of Gods example, who rested from the works of the creation, *Exod.* 31.17.

Secondly, for the time present, the keeping of the Sabboth, distinguishing the seruants of God from the profane, *Exod.* 31.17.

Thirdly, for the time to come, the religious keeping of the Sabboth, is a pledge and assurance of our euerlasting Sabbath in heauen, *Heb.* 4.9.

36 Q. *Are no workes then lawfull vpon the Sabbath day?*

A. Yes, first, such as piety commandeth, which are religious workes, as *Mat* 12.5.

Secondly, or charity requireth, as to giue almes, 1 *Cor.* 16.2.

Thirdly, or necessity enforceth, which cannot be deferred, *Luke* 13.15.

Fourthly or Christian liberty permitteth: as honest recreation, *Act.* 1.12.

2 Dom. Q. *Rehearse the fift Commandement.*

A. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

37 Q. *What*

37 Q. *What is meant by father and mother?*

A. First, Parents by nature, either generally, as the aged, *Psal.* 78. 3. or more specially, our naturall parents, *Isa.* 45. 10.

Secondly, or parents by office, either publike, as the parents of our country, as Princes, Magistrates, *Isa.* 49. 23. or spirituall instructors. 1 *Cor.* 4. 5. or priuate, as our masters, 2 *Kin.* c. 13. teachers, 1 *Sam.* 10. 12. benefactors, *Mar.* 10. 30.

38 Q. *What is vnderstood by honour?*

A. First, in heart reuerence, *Eccle.* 10. 20.

Secondly, in behauiour, obeisance and dutifulnesse, *Leuit.* 19. 32. *Tit.* 2. 9

Thirdly, in act, obedience, thankfulnesse, *Ephes.* 6. 1.

39 Q. *Shew them the offences against this law.*

A. They are first, of inferiours towards superiours, as of subiects towards their Prince; people toward their Pastors; children towards their Parents, scollers towards their Teachers, seruants to their Masters.

First, either in heart to despise them, 2 *Sam.* 6. 16.

Secondly, by word or behauiour to be vndutifull to them, *Deut.* 27. 16.

Thirdly, in deed to disobey them, *Deut.* 21. 18. and not to relieue and helpe them, *Mar.* 7. 12.

40 Q. *Shew the offences on the part of Superiors.*

A. First,

A. First, if they faile in prouision for their bodies, *1 Tim.* 5.8.

Secondly, in correction for their manners, *1 Sam.* 2.29.

Thirdly, in instruction for their soules, *Gen.* 18.19.

41 Q. *Shew the cause of the faults of Inferiours.*

A. First, vnthankefulnesse, *Isay* 51.2.

Secondly, pride, *Prou.* 30.22.

Thirdly, loue of liberty, *Deut.* 21.20.

42 Q. *Set forth the punishments.*

A. First, the eternall, euerlasting death, *Rom.* 1.30,32.

Secondly, the temporall, outward punishment, ordinary, *Deut.* 21.21. or extraordinary, *Prou.* 30.17.

Thirdly, the spirituall, to be vnder gods curse, *Deut.* 27.16.

43 Q. *Declare the remedies.*

A. In respect of God, it is his ordinance, *Rom.* 13.1.

Secondly, in regard of themselues, they shall prosper in the earth, *Deut.* 6.16.

Thirdly, they shall be blessed in their children, *Psal.* 128.3.

44 Q. *But obedient children doe not alwayes liue long.*

A. First, long life is granted, when the Lord sets it to be a blessing, otherwise the good

good are taken away from the euils to come, 1 *Kin.* 14.13. and are recompensed with immortality, *Psal.* 91.16.

Secondly, the wicked liue to their further vengeance. *Gen.* 4.14.

Q. *Rehearse the sixt Commandement.* 9 Deut.

A, Thou shalt not kill.

45 Q. *What are the transgressions of the sixt Commandement?*

A. First, all killing in heart, as enuy, malice, hatred, 1 *Iohn* 3.15.

Secondly, the taking away of our brothers good name by rayling, raising of slanders, or receiuing them, *Psal.* 15.3.

Thirdly, all violence offered by striking wounding, or shedding of blood, *Exod.* 22. 14.19.

Fourthly, in taking away the meanes of preseruing life, *Iob* 29. 6, 7. or denying the same, *Luke* 16,21.

46 Q. *Shew the cause?*

A. First, intemperate rage and anger, *Mat.* 5.22.

Secondly, a couetous and greedy desire of anothers goods, *Pro* 1.19.

Thirdly, impatience in not bearing wrong, but seeking reuenge, *Gen* 4 23.

47 Q. *Set forth the punishment.*

A. First, the eternall, is euerlasting destruction, *Gal.* 5.21.

Secondly, the temporall, ordinary, by the hand of the Magistrate, *Num 35.33.* extraordinary, by the hand of God, *Psal.55.23.*

Thirdly, the spirituall, horror of conscience and Gods curse, *Gen.4.12.*

48 Q. *Declare the remedies.*

A. First, Piety to consider that man is the image of God, which we must not deface, *Gen 9.6.*

Secondly, Charity in doing as we would be done to, *Mat.7.12.*

Thirdly, mercy in forgiuing, and not seeking reuenge. *Prou.20.23.*

49 Q. *Is all kind of killing vnlawfull?*

A. First, all killing by priuate authority is, *Exod.21.12.*

Secondly, by publicke it is lawfull, either extraordinary by Gods special appointmēt, *Judg.3.15.21.* or ordinary by the Magistrate in time of warre, *1 Sam 25 28* or of peace in the execution of Iustice, *Exod.24.14.*

Q. *Rehearse the seuenth Commandement?*

A. Thou shalt not commit adultery.

10 Dom. 50 Q. *What are the transgressions of the seuenth Commandement?*

A. First, all adultery in heart is forbidden *Mat.5.28.*

Secondly, all adulterous behauiour, in speech, or gesture *Isay 3 26.*

Thirdly, all vncleannesse in act, whether it

it be fornication, inceſt, adultery, or ſinnes againſt nature, *1 Cor. 6. 9.*

51 Q. *Shew the cauſes of theſe ſinnes.*

A. Firſt, pride in apparell, geſture, body, *2 Kin 9 30.*

Secondly, exceſſe in meats and drinkes, *Ier. 5. 8.*

Thirdly, idleneſſe, *Ezek. 16. 49.*

52 Q. *Set forth the puniſhments.*

A. Firſt the eternall, is to be depriued of heauen, *2 Cor. 6. 10.*

Secondly, the temporall, either by the hand of the Magiſtrate, *Leuit. 20. 10.* or by the hand of God; in the loſſe of his name, *Prou. 6. 33* conſuming of his goods, *Prou. 5. 10.* waſting of his body, *Prou. 5 11.*

Thirdly, the ſpirituall to be giuen ouer to a reprobate minde, *Rom. 2. 28, 29.*

53 Q. *Declare the remedies.*

A. Firſt, toward God to conſider that our bodies are his temples, and not to be defiled, *1 Cor. 6. 19.*

Secondly, toward others, marriage is appointed, *1 Cor. 7. 2.* and the mutuall duties of marriage commanded, *Col. 3. 16. 19*

Thirdly, in our ſelues, to embrace ſobriety, and to auoyd the occaſions, as chambering, wantonneſſe, *Rom. 13. 13.*

Q. *Rehearſe the eight Commandement.*

A. Thou ſhalt not ſteale.

34 Q. *What are the transgressions of the eight Commandement.*

A. First, the deuice and purpose of the heart to steale, *Iob* 24.16.

Secondly, all actuall theft by robbery or pilfering, whether of things sacred, *Iudg.* 7. 22. or profane *Exod.* 22.2.

Thirdly, all indirect theft by deceit or oppression *Luke* 19 8.

35 Q. *Shew the causes of these sinnes?*

A. First, prodigality and vnthriftinesse, *Prou.* 1.19.

Secondly, couetousnesse and greedinesse, causeth oppression, 1 *Kin.* 21.2.

Thirdly, hardnesse of mens hearts, causeth necessity, and so theft, *Prou* 30.9.

56 Q. *Set forth the punishments.*

A. First, the eternall, is to be excluded out of Gods Kingdome, 1 *Cor.* 6 10, 11.

Secondly, the temporall, besides the punishment inflicted by the law of men, is the curse of God vpon such goods, *Prou.* 12.27.

Thirdly, the spirituall shame and horror of conscience *Ier.* 2.26.

57 Q. *Declare the remedie.*

A. First, contentment of minde with that we haue, 1 *Tim.* 6.6.

Secondly, labour and diligence in our vocation, *Ephes* 4 28.

Thirdly, the seeking of heauenly things, where-

whereby all other shalbe ministred vnto vs, *Mat.*6.34.

Q. *Rehearse the ninth Commandement.*

A. Thou shalt not beare false witnesse against thy neighbour.

58 Q. *What are the transgressions of the ninth Commandement?* 12 Dem.

A. First, flattering, dissembling, lying of all sorts, whether in iest or in earnest. *Col.*3.9

Secondly, all raising of slanders, *Ps.*50.20. or receiuing them, *Psal.*15.3. and discouering of secret faults, *Mat.*18.15.

Thirdly, false witnesse-bearing in iudgement, *Leu.*19.11.

59 Q. *Shew the causes of these sinnes.*

A. First, of the first, an euill custome, whereby they doe whet and sharpen their tongues, *Psal.*140.3.

Secondly, of the second, malice and hatred *Leu.*19.17.

Thirdly, a corrupt heart, misled with feare or hope of reward, *Mat.*26.29.& 28.12

60 Q. *Set forth the punishments.*

A. First, the eternall punishment is euerlasting fire, *Reuel.*21.8.

Secondly, the temporall, is to be cursed of God in his estate, *Psal.*109.17.

Thirdly, the spirituall to lose the comfort of their prayers, *Iam.*3.9.

61 Q. *Declare the remedie.*

A. First, in respect of God, that he knoweth euery word of the mouth, *Psal.* 139.4.

Secondly, in regard of our neighbours, we are members one of another, *Ephe.* 4.24.

Thirdly, in our selues watchfulnesse ouer our tongue, *Psal.* 39.1.

Q. *Rehearse the tenth Commandement.*

A. Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbors wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

62 Q. *What be the offences against the tenth*
13 Dem. *Commandement?*

A. First, all coueting of any thing which is our neighbours, though it haue not the consent of the will, which is called the conceiuing of lust: *Iam.* 1.15.

Secondly, all wandring motions and fantasies by day or by night, *Isay* 29.8.

Thirdly, the rebellion of the flesh. *Rom.* 7 23.

63 Q. *Shew the causes of these sinnes.*

A. First, of the first, discontentment with our estate, 1 *Tim.* 6.6.

Secondly, of the second, the vanity and fooliſhnesse of the minde, *Rom* 1.23.

Thirdly, of the third, our originall and inborne corruption, *Psal.* 51.5.

64 Q. *Set forth the punishments.*

A. First, the eternall is euerlasting death

in the iuſtice of God, *Rom* 1.31.

Secondly, the temporall, to be pierced with many ſorrowes 1 *Tim* 6.10.

Thirdly the ſpirituall, vnaptneſſe to euery good thing, *Rom* 7.19.

65 Q. *Shew the remidies.*

A. Firſt of the firſt to depend on Gods prouidence, *Mat* 6.32.

Secondly, of the ſecond, to be filled with good meditations, which may expell all noiſome luſts *Ephe.* 5.18

Thirdly, of the third the law of graee to meet with the corrupt law of our nature, *Rom* 7 22.

66 Q. *Can a man keepe theſe Commandements,*

A. No, firſt becauſe the law is perfect, re- 14 *Dom.*
quiring obedience in thought, word, and deed *Rom* 7 7

Secondly and our fleſh is weake, *Rom.* 8. 3 not able to performe the leaſt of theſe, 2 *Cor* 3 5.

67 Q. *Wherefore was a law giuen that we cannot keepe?*

A. Firſt, to be a rule of good workes to walke after, *Pſal* 119 105.

Secondly, to be a Schoolemaſter to bring vs to Chriſt *Gal.* 3.19.

68 Q. *How are good workes to be diſcerned?*

A. Firſt, for the matter, they muſt be

warranted by the Word, *Phil.* 4. 8 9.

Secondly, for the manner, they muſt be done in faith, *Heb.* 11. 6.

Thirdly, for the end, they muſt be done without opinion of merit, *Luke* 17. 10.

69 Q. *Wherefore are we to doe good workes, ſince we cannot merit by them?*

A. Firſt, in reſpect of God, to ſet forth his glory, *Mat* 5. 16.

Secondly, to encourage others by our example to doe the like, *Luke* 10. 37.

Thirdly, to make ſure to our ſelues, our election, 2 *Pet.* 3. 10.

70 Q. *How is the law a ſchoole maſter to bring vs to Chriſt?*

A. Firſt, in humbling of vs, and making vs to ſee our ſinne, *Rom.* 7 10.

Secondly, and ſeeing our diſeaſe, to ſeeke for the Phiſitian, to be made righteous in Chriſt by faith, *Phil* 3. 9.

Vs Dom. 71 Q. *What then is Faith?*

A. Firſt, it is a ſtedfaſt beliefe and perſwaſion of the heart, *Rom.* 8 38.

Secondly, which God worketh in vs by the hearing of the Word, *Rom.* 10. 17.

72 Q. *What elſe?*

A. Thirdly, and a true confidence, relying on the merits of Chriſt, whereby we apply vnto vs all the ſaid merits of Chriſts life and death, as if wee had done the one, and

ſuffered

suffered the other, *Gal.* 2. 20.

Fourthly, for the obtaining of remission of sins, and enduing vs with righteousnesse, *Rom.* 4. 25.

Of the Articles of Faith.

73 Q. *Rehearse the Articles of Faith?*

A. I beleeue in God the Father Almighty, maker of heauen & earth, and in Iesus Christ his onely Son our Lord, which was conceiued by the holy Ghost, borne of the Virgin *Mary*, suffered vnder *Pontius Pilate*, was crucified, dead and buried, he descended into hell, the third day he rose again, and ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence he shal come to iudge the quick and the dead, I beleeue in the holy Ghost, the holy Catholicke Church, the Communion of Saints, the forgiuenesse of sinnes, the Resurrection of the body, and the life euerlasting, Amen.

74 Q. *Where finde you this forme of beliefe in the Scripture?*

A. Though it be not in any one place set forth in the same forme of words, yet the same being compased, whether by the Apostles, or by other learned and godly Pastors of the Church to be a rule of Faith, is in euery

ry part thereof warranted by the Scripture, as shall afterward appeare.

75 Q. *Into how many parts is it diuided?*

A. Into two in generall, what we are to beleeue concerning God, then his Church and the priuiledges thereof: and the first is againe diuided into three: what we are to beleeue concerning God the Father, in the first, and God the Sonne, in the sixe next, God the holy Ghost, in the eight.

Q. *Rehearse the first Article.*

A. I beleeue in God the Father Almighty maker of heauen and earth.

76 Dom. 76 Q. *Shew the meaning and contents of the first Article?*

A. First, that there is one God, and three persons, God the Father. God the Son, and God the holy Ghost, 1 *Ioh 5.7.* in whom I do repose my whole trust and confidence both for this and the next life. *Ioh 14 1.*

Secondly, that this one God is Almighty able to doe all things, *Psal.135.6.*

Thirdly, that the heauens and earth were made by God, *Psal.102.25.*

Fourthly, and are by the same power preserued and gouerned, *Ioh.5.17.*

77 Q. *What contrary opinions are confuted?*

Papists. *A.* First, of them that teach to beleeue in Saints. *see Ioh.14 1.*

Secondly, of them which denyed the v-

nit

nity of the Godhead, *Deut.* 6 4. or the diſtin- Manichees,
ction of perſons, *Ioh.* 5.37.

Thirdly, the Heathen Philoſophers that Sabellians,
held the world to be without the begin- Pagans.
ning; confuted, *Heb.* 1.2.

Fourthly, they which deny Gods proui- Epicures.
dence, confuted, *Mat.* 10 29, 30.

78 Q. *What are the vſes?*

A. Firſt, for exhortation, ſeeing the world as it had beginning, ſo muſt haue an end, not to ſet our minde vpon it, *1 Cor.* 7.31.

Secondly, for humiliation, that none can eſcape this powerful Gods hãds, *Mat.* 10.28.

Thirdly, for conſolation, he is our heauenly Father, and will ſuffer vs to want nothing *Mat.* 6.32

Q. *Rehearſe the ſecond Article.*

A. And in Ieſus Chriſt his onely Sonne our Lord.

79 Q. *Shew the meaning and contents of the* 17 Dom.
ſecond Article?

A. Firſt, that Ieſus which is the Sauiour, is the Meſſiah, that is, the Annointed of God, to be our King, *Pſal.* 45.6,7. our Prieſt, *Pſal.* 110.4. our Prophet. *Act* 3.22.

Secondly, that he is the onely Son of God by nature, as the faithfull are by grace, and ſo very God *Ioh.* 14 1.

Thirdly, that he as man is made Lord of heauen and earth, and all power is commit-

ted

ted to him, *Matthew, chap. 28 verse 18.*

Iewes. 80 Q. *What contrary opinions are confuted?*

A. First, of them which deny the Messiah to be come, *Ioh. 1. 45.*

Arrians. Secondly, of them which make Christ inferiour to God, *Phil. 2. 6.*

Mahometanes. Papists. Thirdly, of them which receiue vnwritten traditions beside Scripture, as necessary to saluation, and so in effect deny Christ (who speaketh onely in the Scriptures) to be our Prophet, *Mar 7. 8, 9.*

81 Q. *What are the vses?*

A. First, for exhortation, Christ is our King, and we must obey his lawes, *Iam. 4. 13*

Secondly, for admonition: he is Lord of all, and able to be reuenged of the wicked, *Psal. 2. 9.*

Thirdly, for consolation: he is our Sauiour to saue vs from our sinnes, and from the wrath to come, *Mat. 1. 21. & 3. 7.*

Q. *Rehearse the third Article.*

A. Which was conceiued by the holy Ghost, borne of the Virgin *Mary.*

12 Dom. 82 Q. *Shew the meaning and contents of the third Article?*

A. First, that Christ became perfect man for vs, being both conceiued and borne, and in all things like to vs, sinne onely excepted, *Heb. 4. 15.*

Secondly, that he was conceiued, not of the seed

seed of man, but by the holy Ghost, *Lu.* 1. 45

Thirdly, that he was borne of a Virgine, as neuer any was before, nor after, *Mat.* 1. 18.

83 Q. *What contrary opinions are confuted?*

A. First, of them which deny Christ to be borne of a Virgine, confuted, *Isay* 7. 14. Ieues.

Secondly, they which say he was not conceiued without sinne, no more then other infants, confuted, *Luk.* 1. 35. Pelagians.

Thirdly, they which say he brought his flesh from heauen, confuted, *Heb.* 2. 11. Apollinarists.

84 Q. *What are the vse?*

A. First, for exhortation, to labour to be borne anew of the spirit, *Ioh.* 3. 3. 5.

Secondly, for admonition, Christ will not be spiritually borne in soules polluted, that are not Virgine like, *2 Cor.* 11. 2.

Thirdly, for consolation, Christ hath taken our humane nature, and made vs partakers of the Diuine, *2 Pet.* 1. 4.

Q. *Rehearse the fourth Artitle.*

A. He suffered vnder *Pontius Pilate.*

85 Q. *Shew the meaning and contents of the fourth Article?* 19 Deuis.

A. First, here is set forth his loue and amitye, in suffering reproach, whippings, death for vs, *Ioh.* 15. 13.

Secondly, his humility, in not refusing the most ignominious death of the Crosse, *Phil.* 2. 8, and to be shut vp in the graue, *Psa.* 16. 10.

Thirdly,

Thirdly, his deepe sorrow and extremity, in suffering not onely in body, but tasting of the bitter cup of his Fathers wrath for vs, and feeling in a manner, the sorrowes of hell in his soule, which made him cry out on the Crosse, as forsaken, *Mat. 27. 46.*

84 Q. *What contrary opinions are confuted?*

A. First, of them which hold, that Christ verely suffered not, but onely in appearance
Manichees. or another for him, confuted, *Mat. 16. 22.*
Iacobites. Secondly, or who deny, Christ assumed an humane soule, but our flesh onely, confuted, *Mat. 26. 38.*
Papists. Thirdly, or who hold Christs locall discention into hell, to deliuer the Patriarkes, being already in heauen, *Luke 16. 22.*

85 Q. *What are the vses?*

A. First, exhortation, to be ready to suffer for him, that hath endured so much for vs *Phil. 3. 8.*

Secondly, for admonition, against such as loue not the Lord Iesus, *1 Cor. 16. 22.*

Thirdly, for consolation, that Christs soule-sorrows are a comfort to those which are so troubled, *Heb 2. 18.*

Q. *Rehearse the fift Article.*

A. He rose againe.

2. Dom. 86 Q. *Shew the meaning and contents of the fift Article.*

A. First, the truth of his Resurrection is proued

prooued, which was by many witnesses testified, *1 Cor.15.4.5,6,7.*

Secondly, the maner, he rose by his owne power, *Mat.28.6.*

Thirdly, the end, to perfit the worke of our Redemption, and to make a perfit conquest of death, *Act.2.24.*

87 Q. *What contrary opinions are confuted?*

A. First, of such as deny his Resurrection: confuted, *Ioh.20.27.* Pagans.

Secondly, or preferre *Elisha*, because being dead, he raised one dead; yet hee could not raise himselfe as Christ did, that he saw no corruption, *Act.2.31. Ioh.10.17.* Iewes.

Thirdly, or affirme that we are iustified by Christs Passion onely, and by no other of his actions, confuted, *Rom.4.25.*

88 Q. *What are the vses?*

A. First, for exhortation, to rise vnto newnesse of life, *Rom.6.4.*

Secondly, for reprehension of those which are yet in their sinnes. *Rom.6.6.*

Thirdly, for consolation, against the feare of death, *Rom.8.11.*

Q. *Rehearse the sixt Article.*

A. He ascended into heauen, and sitteth on the right hand of God the Father Almighty.

89 Q. *Shew the meaning of the sixt Commandement?* 21 Dom.

A. First,

A. First, the truth of Christs Ascention is affirmed, prophecied before, *Psal.* 68. 18. and fulfilled, *Act.* 1. 11.

Secondly, the manner of it; he ascended by his owne power, *Ioh.* 20. 17.

Thirdly, the end, to prepare a place for vs, *Ioh.* 14. 3, and to conferre on vs all necessary graces, *Ephe.* 4. 8.

90 Q. *What contrary opinions are remoued?*

Gentiles. A. First, of them which thought it impossible for an humane body to dwell in the heauens, confuted, *Act.* 7. 55.

Secondly, of them which deny Christs Ascention, but hold one *Iosua* a *Rabbin* to be in Paradise: confuted, *Ioh.* 3. 13.

Iewes.

Papists. Thirdly, of them which hold Christ to be bodily present in the Sacrament, confuted, *Act.* 3. 21.

91 Q. *What are the vses?*

A. First, for exhortation, to haue our conuersation in heauen, whither Christ is ascended, *Phil.* 3. 20.

Secondly, for admonition, to feare him to whom all power is committed, till his enemies be subdued, *Psal.* 110. 1.

Thirdly, for consolation, Christ is at the right hand of God, and maketh request for vs, *Rom.* 8. 34.

A. Rehearse the fourth Article.

Q. From thence he shall come to iudge the quicke and dead. 92 Q.

92 Q. *Shew the meaning of the seuenth Article?*

A. First, that God hath appointed a day of iudgement, when all shall appeare before him to be iudged, *Mat. 25. 31.*

Secondly, that Christ is ordained to be Iudge. *Act. 17. 31.*

Thirdly, that they then liuing and the dead, but raised againe to life, shall be iudged, *1 Thes. 4. 15.*

93 Q. *What contrary opinions are removed?*

A. First, of Atheists, which mocke at the comming of Christ, *2 Pet. 3. 3 4.* Atheists.

Secondly, of the Turkes, which thinke *Mahomet* shalbe iudge? confuted, *2 Cor. 5. 10* Turkes.

Thirdly, of curious persons which take vpon them to set downe the time of Christs comming confuted, *Mat. 24 36.*

94 Q. *What are the vses?*

A. First, for exhortation, to thinke alwayes of the day of iudgement, to be ready for the same, *Mat. 13. 39.*

Secondly, for the terror of the wicked, that they shalbe iudged by him, whom they despised, *Reuel. 1. 7.*

Thirdly, to the comfort of the godly, that their Sauiour shall be their iudge, *Psal. 17. 15.*

Q. *Rehearse the eighth Article.*

A. And in the holy Ghost.

97 Q. *Shew the meaning and of the eight Article.* 23 Dom.

A. First, that the holy Ghost is the third person of the glorious Trinity, 1 *Ioh.* 5. 7.

Secondly, that he is an vncreated Spirit, other Spirits are created, *Coloss.* 1. 17.

Thirdly, that all holy actions, thoughts, words, and workes proceede from this Spirit, *Rom* 8 15. 16.

96 Q. *What contrary opinions are removed?*

The Macedonians. A. First, of them which held the holy Ghost not to be God confuted, *Act.* 5. 3, 4.

Grecians. Secondly, of them which deny the proceeding of the Spirit from the Sonne, confuted. *Ioh.* 15 7.

Anabaptists. Thirdly, of them which impute their profane, and fantasticall reuelations to the Spirit, as *Zidkiah* did, 1 *King.* 22. 24.

97 Q. *What are the vses?*

A. First, for exhortation, to pray to be directed by the Spirit of grace, who inspireth whatsoeuer is good, *Act.* 1. 14.

Secondly, for their admonition, which haue confidence in themselues: confuted, 2 *Cor.* 3. 5.

Thirdly, for consolation, that the faithfull haue the presence of the Spirit to comfort them *Ioh.* 14. 16.

Q. *Rehearse the ninth Article.*

A. I beleeue the holy Catholicke Church.

24 *Dom.* 98 Q. *Shew the meaning of the ninth Article?*

A. First,

A First, that there is a Catholick Church, that is, an vniuersall company of beleeuers dispersed ouer the world, *Act. 10. 35.*

Secondly, that all holy people are of this Church, and all holy actions exercised therein, *1 Cor. 5. 7.*

Thirdly, that therin is an holy fellowship and communion both in faith, *Ephe. 4. 5.* affection. *Psal. 122. 6.* mutuall helpe, *2 Cor. 8. 14.*

99 Q. *What opinions are contrary?*

A. First, of them which make the Romane, (which is but a particular Church) and Catholicke, to be all one, confued, *Rom. 16. 26.* Papists.

Secondly, and which teach to beleeue in the Church, confuted, *Ioh. 14. 30.*

Thirdly, of them which hold the communion as well in property of goods, as in vse, confuted, *Act. 2. 45.* Anabaptists.

100 Q. *What are the vses?*

A. First, for exhortation, that euery one by faith seeke to assure themselues to be members of this Church, *2 Cor. 13. 5.*

Secondly, for reproofe of such, which being vnholy, yet thinke to be of this Church *Act. 8. 21.*

Thirdly, for the comfort of the weake members, to whom the whole company of beleeuers is ioyned in an holy communion, *Marke 10. 30.*

Q. Rehearse the tenth Article.

A. The forgiuenesse of sinnes.

25 Dom. 101 Q. Shew the meaning of the tenth Article?

A. First, that all are sinners, and haue need of remission, 1 Kin 8. 46.

Secondly, that in Christ our sinnes are forgiuen, Iohn 1 Iegi.

Thirdly, that without repentance there is no forgiuenesse, Act. 2 38.

102 Q. What opinions are contrary?

A. First, of them which exempt any, as the Virgin Mary from sinne, confuted, Luke 11.27.

Papists. Secondly, of them which pleade merit and satisfaction, confuted, Iohn 3.16.

Nouatians. Thirdly, of which denie remission to them which fall away, confuted, Heb. 12. 17.

103 Q. What are the vses?

A. First, for exhortation, to seeke by faith to be made sure of remission of sinnes, Iohn 5. 24.

Secondly, for admonition of the impenitent, which in vaine promise to themselues remission of sins, Ier. 7. 10.

Thirdly, for consolation of such as groan vnder the burthen of their sinnes, 2. Sam. 12. 13.

Q. Rehearse the eleuenth Article.

A. The resurrection of the body,

26 Dom. 104 Q. Shew the meaning of the eleuenth Article?

A. First,

A. First, the certainty thereof, that the body shall rise againe *Iohn* 11. 24.

Secondly, the quality: they shall be perfect and incorrupted bodies, 1. *Cor.* 15. 53.

Thirdly, the quantitie and extent, all shall rise againe both good and bad; the one vnto life, the other vnto iudgement, 2. *Cor.* 5. 10.

105. Q. *What contrary opinions are removed?*

A. First, of them, which hold no resurrection at all, confuted, 1 *Cor* 15. 16. Sadduces. Act. 23. 8.

Secondly, or hold the first resurrection onely of the soule: confuted, *Reuel* 20. 6. Philetus Hymineus. 2. Tim. 2. 17.

Thirdly, or not of the same, but other bodies, confuted *Iob* 19. 27. Origenists.

106. Q. *Declare the vses.*

A. First, For exhortation to labour to be assured of the resurrection, which dependeth on the vertue of Christ, 1 *Thess.* 4. 14.

Secondly, for admonition: they which rise not here from sinne, shall not then rise vnto glory, *Rom.* 6. 4.

Thirdly, for consolation: to arme vs against the feare of death, 1 *Thess.* 4. 13. 18.

Q. *Rehearse the twelfe Article.*

A. Life euerlasting.

107. Q. *Shew the meaning of the twelfe Article.* 27 Dom.

A. First, In this blessed estate there is an exemption from sinne, griefe, paine, mortality, *Reuel.* 21. 4.

Secondly, a fruition of all vnspeakeable ioy, 1. *Cor.* 2.9. and of all the blessed company of heauen, *Heb.* 12.22.23.

Thirdly, to the which we were elected in Christ before the foundation of the world *Eph.* 1.4.

108 Q. *What contrary opinions are removed?*

The Heathen, the Turkes. *A.* First, of them which denyed the life to come, confuted, 1 *Cor.* 15.19.

Secondly, which dreame onely of carnall pleasures, confuted, 1 *Cor.* 15.49.

Millenaries Thirdly, which make the kingdome of Christ on earth for a thousand yeere: confuted. 1 *Thes.* 4.17.

109 Q. *Declare the vses?*

A. First, for exhortation, that we set before vs, as a scope and marke, the hope of eternall life, *Col.* 3.4.

Secondly, for admonition of such, as for temporall things, let goe the hope of eternal, *Phil* 3.19.

Thirdly, for consolation, the remembrance of our euerlasting reward, will counteruaile all trouble whatsoeuer, *Rom* 8.18.

28 Dom. 110 Q. *Now that we haue heard the summe of the Articles of the Faith, shew the meanes how this faith is obtained?*

A. The meanes are offered, first, on Gods behalfe to vs, as the Preaching of the Word and the Sacraments.

Secondly,

Secondly, or on ours to God, as prayer.

111 Q. *What is prayer, and the necessary parts thereof?*

A. First, it is a lifting vp of the heart vnto God, *Psal 37.7*

Secondly, whereby through Iesus Christ, *1 Ioh. 2 2.*

Thirdly, we pray for all things needfull for our soules and bodies, *Mat 6.32.*

Fourthly, to the praise of God, and not to satisfie our owne lusts, *Iam. 4.3.*

112 Q. *Who teacheth vs how to pray?*

A. First, the inward Teacher is the Spirit, *Rom. 8.26.*

Secondly, the outward patterne is giuen vs by Christ in the Lords Prayer, *Mat. 6.9.*

Of the Lords Prayer.

113 Q. *Rehearse the Lords Prayer.*

A. Our Father which art in heauen, hallowed be thy Name, Thy Kingdome come, Thy will be done, In earth as it is in heauen, Giue vs this day our daily bread, and forgiue vs our trespasses, as wee forgiue them that trespasse against vs, and lead vs not into temptation, but deliuer vs from euill, for thine is the kingdome, the power and the glory, for euer and euer, Amen.

114 Q. *Why is it called the Lords Prayer?*

A. First, because of the excellency: excellent things are said to be of God *Gen.* 32. 8.

Secondly, Christ himselfe prescribed this forme, *Luk.* 11. 2.

Thirdly, that we may vse it with the more reuerence, it being of Gods inditing, *Deu.* 4. 13

115 Q. *Wherefore did Christ appoint this prayer?*

A. First, in respect of himselfe, lest hee might be thought inferiour to *Iohn*, who taught his Disciples to pray, *Luke* 11. 1.

Secondly, for our selues, that wee should teach our children and seruants to pray and serue God, as *Abraham* did, *Gen.* 18. 18.

Thirdly, touching the prayer it selfe, to be a patterne to frame our prayers by, *Mat.* 6. 9.

116 Q. *May then the Lords prayer be vsed as a prayer?*

A. First, we are not necessarily tyed alwayes to vse these very words, as the Apostles did not in their prayers, *Act.* 4. 24.

Secondly, yet it may safely be vsed as a prayer by the warrant of our Sauiour himselfe, *Mat.* 6. 9.

39 *Dom.* 117 Q. *What are the parts of this prayer?*

A. First, the preface: our Father, *Mat.* 6. 9

Secondly, the body of the prayer consisting of sixe petitions, whereof the first three concerne the glory of God, the other three our owne necessities, *Mat.* 6. 10 11 12.

Thirdly,

Thirdly, the conclusion, For thine is the kingdome, *Mat.* 6. 13.

Q. *Rehearse the Preface to the Lords prayer?*

A. Our Father which art in Heauen.

118 Q. *What learne we out of the Preface?*

A. First, the whole Trinity, in respect of the creatures is called Father: as Christ is, the second person of the Trinity, *Isay* 9 6.

Secondly, though God is euery where, Heauen is said to be his seat: because there are euident signes of his glory, *Isay* 66 1.

Thirdly, God is a common father to all the faithfull, *Eph.* 3. 15.

119 Q. *What false doctrines are discouered?*

A. First, Saints are not to be inuocated, but God onely, who is our heauenly father, *Eph* 3.14 Papists.

Secondly, they are confuted which deny Gods prouidence: God is our Father, and prouideth for his children, *Mat.* 7. 11. Epicures.

Thirdly, and they which teach diffidence in prayer, Mat 6 32. Papists.

120 Q. *Declare the vse?*

A. First, we must pray in charity, because we pray to one common Father, 1 *Timoth.* 2. *verse* 8.

Secondly, with confidence and assurance, as children to their father, *Ioh.* 15, 27.

Thirdly, with reuerence, as to a glorious God in heauen, *Eccl.* 5. 1.

Q. *Rehearse*

Q. *Rehearſe the firſt Petition.*

A. Hallowed be thy Name.

30 Dom. 121 Q. *Shew the meaning of the firſt Petition?*

A. Firſt, by Gods Name is vnderſtood his Mercy, Iuſtice, Power, and other of his attributes, *Exod* 34.7.

Secondly, to hallow, is to declare Gods Name to be holy, *Mat.* 11.19.

Thirdly, we muſt in all things ſeek Gods glory. 1 *Cor.* 10.31.

122 Q. *What falſe doctrines are diſcouered?*

Atheiſts. A. Firſt, of ſuch as glorifie not God at all, *Exod.* 5.1.

Pagans. Secondly, or praiſe their idols of ſiluer and gold, *Dan.* 5.4.

Papiſts. Thirdly, or doe ioyne Saints with God in his praiſe, *Pſal.* 115.1.

123 Q. *Shew the vſes?*

A. Firſt, for confeſſion, we acknowledge our fault herein, that we haue not ſought Gods glory as we ought, *Dan.* 9.3.

Secondly, for depreeation, we pray againſt ignorance, vnthankefulneſſe and other hinderances of ſetting forth Gods glory, *Prou.* 30.9.

Thirdly, our petition for all helpes to that end, as namely for Kings and Princes, 1 *Tim.* 2. *ver.* 2.

Q. *Rehearſe the ſecond Petition.*

A. Thy kingdome come.

124 Q. *Shew*

124 Q. *Shew the meaning of the second Petition?* 31 Dom.

A. First, that God is the onely King and Lord of all, *Psal.* 29.10.

Secondly, he hath a kingdome of grace, *Luk.* 17 21. of power, *Psal* 93.1. of glory, *Psa.* 24.7.

Thirdly, that the kingdome of God shall certainely come, *Iude* 14.

125 Q What false doctrines are discouered?

A. First that Gods grace must onely rule vs not mans free will, *2. Cor. 3.5.*

Secondly, that Saints are not our patrons, but God onely, *Psal 73.25.* Papists.

Thirdly, that God shall come in iudgement against Atheists, *1 Pet. 3.4* Atheists.

126 Q. Shew the vses.

A. First, we confesse our disobedience vnto God, in not submitting our selues to the Kingdome of grace, *Dan. 9, 10.*

Secondly, we pray against the subtiltie of Sathan, vanitie of the world, frailetie of the flesh, which may hinder this Kingdome, *Psal. 119, 36.*

Thirdly, we pray that Gods power may bee seene in iudging the wicked, *2. Sam. 15, 31.* that the ministery of his word may proper to promote the kingdom of grace, *Mat. 9.37.* and that his kingdome of glory may approach, *Reuel, 22, 20.*

Q. Re-

Q. *Rehearse the third petition.*

A. Let thy will be done,

32 Dem. 127 Q. *Shew the meaning of the third petition.*

A. First, we vnderstand Gods reuealed, not secret will, *Deut 29.29.*

Secondly, we pray that his will may be done, not absolutely; for no man can resist his will: but that it be done by vs, *1. Thess. 5, 18.*

Thirdly, the readinesse of the Angles is set forth for our example, *Psal. 103.10.*

128 Q. *What false doctrines are discouered?*

A. First, that mans will is of it selfe apt vnto good, confuted, *Phil. 2. 13.*

Secondly, that the will of God and his law may be kept in this life; confuted, *Luke, 17. 10.*

Thirdly, that Angels are to be adored; they are our fellow seruants, *Reuel. 22.9.*

129 Q. *Shew the vses.*

A. First, we confesse our disobedience to Gods will, *Luke 15.18.*

Secondly, we pray against the peruersenesse of our owne wils, *Psal. 51. 10.* against heresie and false doctrine in the Church, *Tit. 3 10.* against iniustice in the Common wealth, *Exod. 23. 1. 2.*

Thirdly, we pray for obedience to the will of God, *Psal. 27. 9.* patience to suffer,

Psal.

Psal. 39. 9. zeale in Gods cause, *Act.* 4. 29. perseuerance to the end *Psal* 119. 33.

Q. *Rehearse the fourth Petition.*

A. Giue vs this day our daily bread.

130 Q. *Shew the meaning of the 4. Petition?* 33 Dom.

A. First, we acknowledge God to be the giuer and prouider of euery necessary thing for vs, which we vnderstand by bread, *Iam.* 1. 17.

Secondly, that our bread availeth not without Gods blessing, *Mat.* 4.

Thirdly, that we haue need daily of Gods helpe, *Iob* 7. 18.

131 Q. *What false doctrine is discouered?*

A. First, bread is giuen, and not merited much lesse spirituall and eternall things, *Gen.* 32. 10. Anabap.

Secondly, neither is this the supersubstantiall bread in the Sacrament, which some say is turned into Christs body: for that need not to be reiterated daily, *Heb.* 7. 27. Papists.

Thirdly, Gods prouidence defendeth & procureth our bread, *Psal.* 104. 27. Atheists.

132 Q. *Shew the vse?*

A. First, we confesse our vnthankefulnesse for our food, *Psal.* 17. 14.

Secondly, wee pray against idlenesse, 2 *Thess.* 3. 10. vnlawful meanes, *Eph.* 4. 28. greedy carefulnesse, *Mat.* 6. 34.

Thirdly, we pray for competent maintenance,

nance, *Prou.30.6.* for the blessing of God on our labours, *Psal.127.1.* for a contented mind, *1.Tim.6.6.*

Q. *Rehearse the fift Petition.*

A. As we forgiue them that trespasse against vs.

34 Deut. 133 Q. *Shew the meaning of the fift Petition.*

A. First, that God onely forgiues sinnes? *Mar.2.7.*

Secondly, that all are sinners, and haue need of forgiuenesse. *1 King 8.46.*

Thirdly, that to the vncharitable there is no forgiuenesse, *Mat.18.35.*

134 Q. *What false doctrines are discouered?*

Papists. A. First, of them which hold one may satisfie for his sinne, *Iob.9.3.*

Secondly, or that any are without sinne, *See 1 Iob.1.8.*

Thirdly, or that the Pope can forgiue sins, *See Iam.5.16.*

135 Q. *Shew the vse?*

A. First we confesse our fault, in not being ready one to forgiue another, *Nehem.5. verse 12.*

Secondly, we pray against impenitency, *Psal.51.10.* want of compassion, *Isa.58.7.* desperation, *Psal.27.14.*

Thirdly, we pray for a sight of our sinnes, *Psal 13.3.* sorrow for sinne, *Psal.6.6.* for amendment of life, *Psal, 119.32.* for faith,

without

without the which there is no remission, *Luke* 7.30.

Q. *Rehearse the sixt Petition.*

A. Leade vs not into temptation.

136 Q. *Shew the meaning of the sixt Petition?* 35 Dam.

A. First, there is a temptation for tryall, as was *Abrahams*, and a temptation to euill, this we pray against, not the other, 2 *Corinth.* 12. verse 9.

Secondly, that God is the disposer and ouer-ruler of such temptations, 1 *Cor.* 10.13.

Thirdly, that God seeth it good for his children to be tempted, otherwise he would not suffer it, *Psal.* 119.71.

137 Q. *What contrary opinions are confuted?*

A. First, of them which hold God to be the Author of euill: confuted, *Iam.* 1.13. Manichees

Secondly, or which make God onely a beholder or sufferer, he is beside a disposer and iudge of such temptations, 1 *Sam.* 16.14. Papists.

Thirdly, or which deny there are spirits, and so no tempters, *Mat* 4.1. Sadducees.

138 Q. *Declare the vse?*

A. First, wee confesse our fault, in yeelding to temptation, *Iob.* 13.2.

Secondly, we pray against the subtilty of Satan, *Luk* 22.32. the concupiscence of the flesh, *Psal* 119.37. allurements of the world, *Psal.* 119.36.

Thirdly, we pray, not to fall into temptation,

tion, *Iob.* 17.14. nor to be ouercome being fallen into it, *Gen.* 20.6. being ouercome, to be recouered *Mat.* 27.75.

Q. *Rehearse the other part of this Petition?*

A. But deliuer vs from euill.

§ *Dom.* 139 Q. *Shew the meaning of this other part of this Petition?*

A. First, by euill, we vnderstand the diuel, the author and sinne, *Iob* 8.44.

Secondly, that Satan can doe nothing without Gods sufferance, *Iob* 1.12.

Thirdly, that God is our deliuerer from euill, 2 *Tim.* 4.18.

140 Q. *What errours are confuted?*

Papist. A. First, of free will men, for no man can deliuer himselfe, *Psal.* 116.8.

Epicure. Secondly, of them which deny Gods speciall prouidence toward his children, confuted, *Iob* 7.18.

Pelag. Thirdly, of which hold any to be perfect or free from euill, confuted, *Iob* 15.14.

141 Q. *Shew the vses?*

A. First, we confesse our fault, that temptation hath drawen vs to euill, and made vs impatient, *Iob* 42.6.

Secondly, we pray against security, that we forethinke our selues of the euils to come *Iob* 3.25. against murmuring vnder the Crosse, *Psal.* 39.9. forgetfulnesse after, *Isay* 58.ver.5. Thirdly,

Thirdly, we pray that God would mitigate our affliction, 1 *Cor* 10.13. or increase our strength, *Psal* 37.24 and that our affliction be not vnfruitfull, *Psal.* 119.71.

142 Q. *What doth the conclusion containe,* For thine is, &c. 37 *Dom.*

A. First, a reason of the prayer.

Secondly, an assurance, in this word, *Amen.*

143 Q. *Shew the meaning of these words,* For thine, &c.

A. First, Christs power is ouer all things, *Mat.28.20.* his kingdome is in his Church, *Dan.7.14.*

Secondly, our prayers must be referred to Gods glory, *Mat.4.10.*

Thirdly, God is both able and willing to grant our requests, *Mat.7.7.*

144 Q. *What errors are confuted?*

A. First, to be diffident in prayer, *Marke* 11.24. Papists.

Secondly, that any mortall man can be Vicar of Christs kingdome, *Ephe.2.22.23.*

Thirdly, that Saints are not to be inuocated, seeing the glory is the Lords, *Psal.115.1.*

145 Q. *Shew the vses?*

A. First, wee confesse our fault, that wee haue not sought Gods glory in our prayers, *Iam.4.3.*

Secondly, we pray against distrust in prayer, *1 Tim.2.8.* worldly couetousnesse,

Psal.119.36. pride and vanity in prayer, *Iob 35.13.*

Thirdly, we pray for obedience to Gods kingdome, *Deut.18.18.* reuerence of his power, *Psal.5.7.* zeale of his glory, *Psal.69.9.*

38 *Dom.* 146 Q. *Shew the meaning of these words,* For euer, Amen.

A. First, Christs kingdome is euerlasting, *Luke 2.33.*

Secondly, that all other kingdomes shall haue an end, *Dan.2.44.*

Thirdly, *Amen* signifieth truth: whereby is expressed both our assurance, that it shall be, *Mat.16.28.* and desire it may be, *Ier.11.5.*

147 Q. *What errors are confuted?*

Papists. *A.* First, to pray in an vnknowne tongue, whereunto the people cannot say, *Amen*, *1 Cor.14.16.*

Secondly, and to vse vaine repetitions, *Mat.6.7.* as in this prayer is none.

The prophane. Thirdly, to vse this word, *Amen*, to any euill wish, *See Deut.27.15. to the end.*

148 Q. *Shew the vse?*

A. First, wee confesse our fault, that wee haue not set our hearts in time past vpon that we prayed for, *Marke 7.6.*

Secondly, we pray against vaine babling with the lips, *Mat.6.7.* against blindnesse of vnderstanding, *Rom.8.26.* and coldnesse in affection, *Reuel.3.5.*

Thirdly,

Thirdly, we pray for, first spirituall direction in our prayer, *Rom.* 8. 26. secondly, earnestnesse, 1 *Thes.* 5. 17. thirdly, a contented minde, 2 *Sam.* 15. 26.

149 Q. *You haue hitherto spoken the meanes whereby we obtaine faith, presented on our part to God, namely prayer: now come to the other meanes offered on Gods behalfe to vs* 39 Dom.

A. They are the Word of God, which begetteth faith, *Rom.* 10. 17. and the Sacraments, which are as a seale to confirme it, *Rom.* 4. 11.

150 Q. *Which call you the Word of God?*

A. The holy writings of the Prophets in the Old Testament, and of the Apostles in the New, *Ephe.* 2 20.

151 Q. *How know you these Scriptures to be the Word of God?*

A. By the inward testimony and perswasion of the holy Spirit, 2 *Cor.* 3. 5.

152 Q. *By what meanes doth the spirit worke this perswasion in vs?*

A. The internall are, first, the truth and verity, *Psal.* 19. 9.

Secondly, their harmony and consent, *Luke* 1. 70.

Thirdly, the pureness and sanctity, *Psal.* 19. 7, 8.

Fourthly, the power and efficacy, *Luke* 24. 32.

153. Q. *What other meanes are there?*

A. The externall are, first, the antiquity of them, before any humane writings, *2 Pet. 1.21.*

Secondly, the testimony of the Church, *Rom. 3.2.*

Thirdly, the constancy of Martyrs, *Iere. 36.26.*

Fourthly, power of miracles, *Exod. 4.9.*

154. Q. *Who are enemies to this doctrine?*

Heathen. A. First, they which receiue no part of the Old or new Testament, cõfuted, *2 Tim. 3.16.*

Manichees. Secondly, they which onely receiue the

Iewes. New, or only the Old, confuted, *Iohn 5.46.*

Papists. Thirdly, they which adde vnto the Scriptures bookes not Canonical, confuted, *Reuel. 22.18.*

155. Q. *What generall vse is there of the Scriptures?*

A. First, for the time past, it teacheth the truth of things already done, *Iob. 1.3,3.*

Secondly, for the present, it teacheth how to serue and please God, *Psal. 119.9.*

Thirdly, for the time to come, it sheweth the way to eternall life, *Ioh. 5.39.*

40 Dom. 156. Q. *Are not the bookes, called Apocrypha, also Canonicall Scripture?*

A. No: first, because they were not written by the Prophets, which ceased after *Malachy, Psal. 74.9.*

Secondly,

Secondly, they were not receiued then of the Church *Rom.* 3.2.

Thirdly, they haue no testimony in the New, being not therein cited, as the other Canonicall bookes are, *Mat* 7.12.

157 Q. *Who are enemies to this doctrine?*

A. They which out of these bookes would confirme their errors.

First, as some free will, *Ecclus* 15.18. Pelagians.

Secondly, some the lawfulnesse of selfe-killing, 2 *Mac.* 14.42. Donatists.

Thirdly, some the oblation of our prayers by Angels *Tob.* 12.12. and many such errours: and almost all the *Apocrypha*, are generally receiued by the Church of Rome. Papists.

158 Q. *Which are those bookes called* Apocrypha *that is, of hid and obscure authority?*

A. First, some are generally reiected both on the one side, and the other, as the prayer of *Manasseh*, the first and second of *Esdras*.

Secondly, some are peeces of bookes, as seuen Chapters of *Esther*, the Story of *Bel* and the *Dragon*, of *Susanna*, the song of the three *Children*, annexed to *Daniel*, the Epistle of *Baruch* to *Ieremy*.

Thirdly, some are whole bookes, namely, these sixe; *Tobiah*, *Iudith*, the booke of *Wisedome*, *Ecclesiasticus*, two bookes of *Maccabees*.

In all these, beside other exceptions, are found some defects, as *Baruch*, 6. 2. 4. *Esther* 16. 10. song of the three children, *ver.* 46. 47. *Susanna ver* 45. *Bel* and *Dragon. ver.* 31. *Tob.* 12. 12. *Iudith* 9 18. *Wisedome* 8. 20. *Ecclesiasticus*, 46 20. 2. *Macchab.* 12. 43.

159 Q. *What vse then is to be made of these bookes, seeing they are not Canonicall?*

A. Though they serue not for proofe of doctrine, yet they are profitable.

First, for morrall instruction, as the booke of *Ecclesiasticus*.

Secondly, for historicall obseruations, as the bookes of the *Macchabees*.

Thirdly, for example of life, as of *Toby Susanna*: but the Scripture beyond all these, is for doctrine. 2 *Tim.* 3. 16.

42 *Dom.* 160 Q. *How is the Word to be handled and taught?*

A. First, in expounding the same plainely to euery ones vnderstanding, *Neh* 8. 8.

Secondly, in teaching soundly for the peoples direction, 2 *Tim.* 1. 13.

Thirdly, in discreet applying the Word to euery ones occasion, 2 *Tim.* 2. 15.

161 Q. *Who doe not so?*

Verball Preachers. A. First, the affecters of humane eloquence and Philosophy, 1 *Cor.* 2 4. *Col.* 2. 8.

Papists. Secondly, teachers of false doctrine, and heresie, 1 *Tim.* 5. 2. 18.

Thirdly,

Thirdly, disprisers of preaching and prophecy, 2 *Tim.* 4 3. Anabaptists.

162 Q. *What are the remedies against those abuses?*

A. First, that Preachers seeke not themselues, but Gods glory, *Act* 20, 24.

Secondly, that they intend the edifying of the people, 1 *Cor.* 14. 13.

Thirdly, and haue a care to discharge a good conscience, *Act.* 24. 16.

163 Q. *How should one become a good hearer?* 43 Deut.

A. First, he must come with a desire, and before prepare himselfe to prayer, as *Dauid* did, *Psal.* 119. 34.

Secondly, he must be attentiue for the present, as *Lydia*, *Act.* 16. 14.

Thirdly, he must afterward meditate and conferre, *Act.* 17. 11.

164 Q. *Who are faulty herein?*

A. First, they which will not come to heare at all, *Ioh.* 5. 40.

Secondly, they which are sluggish, and careleſſe in hearing, *Act.* 20. 9.

Thirdly, they which mislike and forbid all conference: confuted, *Mar* 4 10.

165 Q. *What specially should moue vs to be attentiue?*

A. First, the iniury which is done to God, who is contemned, *Luke* 10. 17.

Secondly, the great benefit to be receiued thereby, namely, faith *Rom.* 10. 17. whereby we are iustified, *Rom* 3 28.

Thirdly, the inconuenience which commeth by careles hearing, that God will not heare the prayers of such *Prou.* 1. 28.

44 *Dom.* 166 Q. *How should one reade the Scriptures with profit?*

A. First he must make a way by prayer, *Psal.* 119 18.

Secondly, hee must conferre Scriptures together, *Dan.* 9. 3. and where his owne vnderstanding faileth, seeke the helpe of an interpreter, *Act* 8. 31.

Thirdly, to be sanctified in his affections, and actions, *Psal.* 119. 36.

167 Q. *Who are faulty herein?*

A. First, they which neglect the reading of the Scriptures, *Psal.* 1 2.

Secondly, they which forbid the reading of the Scripture, *Mat* 23 13.

Papists. Thirdly, they which wrest them to their owne sense, 2 *Pet.* 3 16.

168 Q. *What profit commeth by reading of Scripture?*

A. First, the informing of our knowledge and iudgement, *Psal.* 19. 7.

Secondly, the reforming of our life and corrupt waies, *Psal* 119. 9.

Thirdly, the confirming of our hope of eternall life, *Ioh* 5. 39.

Of

Of the Sacraments.

169 Q. *What is a Sacrament?* 45 Dom.

A. First, it is a visible signe of an inuisible grace, *Gen.* 17.11. The matter and parts,

Secondly, Instituted by Christ, to be vsed as he hath appointed, *1 Cor.* 11.23. Efficient and forme,

Thirdly, to be pledges of his loue toward vs, *1 Ioh.* 4.10. Instruments of grace, and seales of our faith toward him, *Rom. chap.* 4. *verse* 11.

170 Q. *Who doe erre herein?*

A. First, they which make no account of the Sacraments, *Luke* 7.30. Anabaptists.

Secondly or which bring in more Sacraments then two, making seauen in all: and so adde vnto the Word, *Reuel.* 22.18. Papists.

Thirdly, they which doe not celebrate them as Christ hath left them, but put to many inuentions of their owne, *Mat.* 7 8. Papists.

171 Q. *What profit receiue we by the Sacraments?*

A. First, they serue to enforme and lighten our vnderstanding of heauenly things, by earthly, and sensible, *Ioh* 3.12.

Secondly, to strengthen and increase our faith in Christ, *Ioh.* 20.27

Thirdly, and to stirre vs vp to newnesse of life, *1 Cor.* 5.7

46 Dom. 172 Q. *What is the Sacrament of Baptiſme?*

The parts and matter. *A.* Firſt, therein by the waſhing of the body in water, is exhibited and repreſented the cleanſing of the ſoule by the blood of Chriſt, *Act. 2. 38.*

Efficient and forme. Secondly, which is to be celebrated by the commandement of Chriſt, in the name of the Father, Sonne, and holy Ghoſt, *Mat. 28. 20.*

Vſe and end. Thirdly, whereby we are receiued into the Church, and aſſured of all the remiſſion of all our ſinnes, *Ephe. 5. 26.*

173 Q. *Who doe erre herein?*

Iewes. A. Firſt, they which diſpiſe this ordinance of God, *Luke 7. 30.*

Papiſts. Secondly, which not contented with Chriſts inſtitution to baptize in water, adde other Ceremonies, as oyle, ſalt, ſpittle: *Matt. 3. 16.*

Papiſts. Thirdly, or which ſay that Baptiſme ſerueth for the remiſſion of ſinnes before, not after, *See Rom. 5. 16.*

174 Q. *What benefits haue we by this Sacrament?*

A. Firſt, it is a ſeale of our iuſtification by faith, *Rom. 4. 11.*

Secondly, it putteth vs in minde of our regeneration and newneſſe of life, *Rom. 6. 4.*

Thirdly, it alſo is an aſſurance of the reſurrection of our bodies, *Rom. 8. 11.*

175 Q. *Are infants to be baptized?*

A. Yes;

A. Yes: first, because children in the Law were circumcised, *Gen* 17,12.

Secondly, they haue interest to the thing signified, the Kingdome of Heauen, much more to the signe, *Mar.*10.14.

Thirdly, all Nations are bid to be baptized, whereof infants are apart, *Mat.*28.19.

176 Q. *Who doe erre herein?*

A. First, they which deny infants to bee baptized; confuted, *Marke* 10.14. Anabaptists

Secondly, they which say, infants haue an actuall or habituall faith: confuted, *Rom.*10. *verse* 17. Lutherans.

Thirdly, they which say they be admitted for their parents faith: whereas euery one is saued by his owne faith, *Rom.*1.18. Papists.

177 Q. *What vse is to be made of this?*

A. First, it putteth children in minde of their vow made in their baptisme, when they came to yeres of discretion, *Eccles.*5.3.

Secondly, it also teacheth others, that behold the baptisme of children, what also was promised and vndertaken by them, 1 *Cor.*6. *verse* 11.

Thirdly, the Church is increased by the receiuing in of these new members, 1 *Cor.*7. *verse* 17.

178 Q. *What necessity is there in Baptisme?* 48 *Dom.*

A. Not an absolute necessity, as though infants dying without it were vndoubtedly lost,

loſt, but a conditionall neceſſity, as of a fit and requiſite mean and inſtrument, the contempt whereof, not the ſimple want, condemneth, *Gen.17.14.*

179 Q. *How doe you proue this out of Scripture?*

A. Firſt, becauſe circumciſion had no ſuch abſolute neceſſity, 2 *Sam.12.18.*

Secondly, God ſhould puniſh infants for that, which is not their fault; & ſo ſhould ſeeme vniuſt. *Exech.18.4.*

Thirdly, the Spirit of God ſhould be limited to the water, *Pſal.78.41.*

180 Q. *Who doe erre herein?*

Papiſts. A. Firſt, they which ſay children vnbaptized are damned, confuted, *Exec.18.4.*

Secondly, they which hereupon profeſſedly allow Women and Lay-men to Baptize, yea, Turkes and Infidels, confuted, *Mat. 28.19.*

Papiſts. Thirdly, and hold that the element conferreth grace, confuted, *Ephe.5.26.*

181 Q. *Shew the vſe of this doctrine?*

A. Firſt, it is much to the comfort of Parents in the death of Infants, 2 *Sam.12.23.*

Secondly, yet they muſt haue a ſpeciall care not to neglect this Sacrament, leaſt it might be imputed to them as a contempt, *Exod 4.24,25.*

Thirdly, children that were Baptized and liue,

liue, are therein bound to giue God thankes that hath preserued them, *Psal.* 22.10.

182 Q. *What is the other Sacrament of the Lords Supper?* 42 Deut.

A. First, it is a Sacrament ordained of Christ to be kept in that forme and manner which he hath appointed, *1 Cor.* 11.23.

Secondly, wherein by the outward signes of Bread and Wine, are represented to vs the Body and Blood of Christ, *1 Cor.* 11.24, 25.

Thirdly, to be receiued of vs by faith in the hope of the remission of our sinnes, *Mat.* 26.28.

183 Q. *Who are enemies to this doctrine?*

A. First, they which take away the halfe part of the Sacrament, namely the cup from the people, confuted, *Luke* 22.19, 20. Papists.

Secondly, they which mingle water, or any other thing with the wine, confuted, *Luk.* 22.18.

Thirdly, and which denyt this Sacrament to be ordained to assure vs of the remission of our sinnes, *Mar.* 14.24. Papists.

184 Q. *Shew the vse and comfort which we reape by this Sacrament?*

A. First, the first Historicall, to beleeue Christ to haue suffered, *1 Cor.* 11.26.

Secondly, Spirituall, to shew our mystical communion with Christ, and among our selues, *1 Cor.* 10.16, 17.

Thirdly,

Thirdly, Morall, to teach vs to purge out the leauen of sinne, 1 Cor. 5.7.

30 Dem. 185 Q. *Shew the manner of Christs presence in the Sacrament?*

A. The very body and blood of Christ is present to the faith of the worthy Receiuer, but after a spirituall manner, *Ioh 6.63.*

186 Q. *Is not then the body of Christ corporally present?*

A. No first, because Christs body is in Heauen, and commeth not from thence, till the day of iudgement, *Act 3.21.*

Secondly, whatsoeuer entreth into the mouth, goeth the way of other meate, which were inglorious to thinke of Christs body, *Marke 7.19.*

Thirdly, it would follow that the wicked eate Christs body, confuted, *Ioh. 6.54.*

187 Q. *Who doe erre herein?*

Papists. A. First, they which say the bread and wine are transubstantiate, that is, turned into the flesh and blood of Christ, confuted, *1. Cor. 10. 16.*

Lutherans. Secondly, or which hold a carnall presence together with the bread, confuted, *1. Cor. 11. 28.*

Zwinglians. Thirdly, which make the bread and wine bare and naked signes, confuted, *Mat. 26. 26.*

188 Q. *If Christ then no otherwise present, then at other times?*

A. Yes

A. Yes: he is at all times and places preſent by his power: but here by promiſe and grace, *1 Cor.* 10. and ſo much the more then in other religious exerciſes, as he is more liuely repreſented to the ſenſe, *Pſal* 34 8.

189 Q. *Shew the vſe of this doctrine of Chriſts preſence?*

A. Firſt, for inſtruction, teaching the truneſſe of Chriſts Incarnation, *Heb.* 2. 14.

Secondly, for admonition, to come with reuerence before ſuch a preſence, *Pſal.* 5. 12.

Thirdly, for our conſolation in the bleſſed preſence of Chriſt and all his benefits *Luke* 2. 28, 29, 30.

190 Q. *How is Chriſt ſacrificed in this Sacrament?* 51 Dom.

A. His fleſh and blood are not really offered vp in the formes of bread and wine.

Firſt. becauſe Chriſt was onely once offered, *Heb.* 9. 28. and 10. 14.

Secondly, without ſhedding of blood is no remiſſion of ſinnes, *Heb.* 9. 22.

Thirdly, he that bleſſeth and ſacrificeth is greater then the thing bleſſed, *Heb.* 7. 7.

191 Q. *What errors are here to be auoyded?*

A. Firſt, that the Maſſe is a propitiatory ſacrifice for remiſſion of ſinnes, conſuted, *Heb* 10 18. Papiſts.

Secondly, that it is auaileable for the quick and dead, conſuted, 1 *Cor.* 11. 28.

Thirdly,

Thirdly, impetratory to obtaine temporall blessings, confuted, *1 Cor.* 11.24.

192 Q. *What manner of sacrifice is it then?*

A. First, commemorative in shewing the Lords death, *1 Cor.* 11.26.

Secondly, Eucharisticall in giuing of thankes to God for his great mercy *Psal.* 116 *verse* 13.

Thirdly, operatiue, in working in vs true contrition and repentance, *Psal.* 51.17.

52 *Dom.* 193 Q. *How should we prepare our selues for the receiuing of the Sacrament?*

A. By a due examination, *1 Cor.* 11.28. consisting of these three things.

First, of faith, to beleeue firmely in the Death of Christ, *2 Cor.* 13 5.

Secondly, of repentance toward God for our sinnes past, *Act.* 2.38.

Thirdly, of reconciliation to our brother, *Mat.* 5 23,24.

194 Q. *How must we behaue our selues in the present action?*

A. First, considerately, in discerning what businesse is in hand, *1 Cor.* 11 29.

Secondly, reuerently, in lifting vp our hearts vnto God, *Psal* 95.6.

Thirdly, thankefully, in singing of *Psalmes*, Mat. 26.30. giuing to the poore, *1. Cor.* 16.2.

195 Q. *Who are faulty herein?*

A. First,

A. First, they which require an exact confession of euery particular vnto the Priest, confuted. *Psal.* 19 12.13. Papists.

Secondly, which superstitiously adore the elements, which are creatures, 1 *Cor.* 11.28. The prophane.

Thirdly, which come rashly without any preparation, 1 *Cor.* 11.20 21.

196 Q. *What is requisite after we haue receiued?*

A. First, Meditation and memory of the Mysticall action now past, *Heb.* 2.1.

Secondly, reformation and amendment of life, 1 *Cor.* 5.7.

Thirdly, commiseration of others, as we haue receiued mercy of God, *Mat.* 18.33.

197 Q. *What profit shall we haue by doing all here prescribed?*

A. First, the inioying of Gods fauour and spirituall grace in our life, *Psal.* 34.15.

Secondly, assurance of our election, 2 *Pet.* 1.10.

Thirdly, comfort and peace of our conscience in our death, *Psal.* 41.3.

Fourthly, and after this life, euerlasting saluation, *Amen*, 2 *Tim* 4.18.

Grace before meate.

BLesse vs good Lord and these thy good gifts, and giue vs grace to vse them to thy glory, and our comfort, Amen.

Grace after meate.

IT is the Lord that hath created, redeemed, and euen presently fed vs, therefore praised be the Lord now and alwayes, Amen.

A Prayer for the Morning.

MOst Blessed Lord, we thanke thy Maiestie for our quiet rest this night past, beseeching thee to protect vs this day following; forgiue vs our foolish dreames, noysome lusts and secret pollutions, which haue lodged with vs this night; and graunt that our thoughts by night may instruct vs in the day: Giue vs grace that as the earth hath shaken off the darkenesse of the night from the corners thereof, so wee may cast away the workes of darkenesse, and walke as the children of light. And seeing that wee are set in the wildernesse of this world as the Israelites in the Desert, guide vs and goe before vs by the light of thy Word, as thou didst conduct them by a pillar of fire. And as thou didst send thine Angels before Iacob, who ascended and descended vpon him, so protect, and direct vs this day, appoint out our way before vs, that we may

make ſtraite ſteps to our feet, and walke vp rightly in thy way, not declining to the right hand or left: To this end, ſet thou a watch before our mouth, that it offend not in vngracious talke: put a vaile before our eyes, that they wander not to behold vanity: tye our hands that we ſtretch not them forth to the workes of wickednesſe, and ſtay our feet that they runne not to doe miſchiefe: and ſo guide all the powers of our bodies & ſoules, that they may be ſanctified veſſels to carry forth thy praiſe: And ſeeing it is in vaine for man to goe foorth to his labour, if thy preſence be not with him, aſſiſt vs in the labors of our vocation this day: bleſſe vs in the houſe, and in the field, downe-ſitting, and vprising, going forth and returning: that both the horſe and cattell may be ſtrong to labour, and the workemans hand may be directed in his buſineſſe, that the earth may bring forth her wonted encreaſe, and grant that as the earth is plowed vp to bring forth fruit for the vſe of man, ſo the ground of our hearts may be prepared to receiue the ſeed of thy holy Word, to bring forth fruit vnto thee: Heare vs, O merciful Father, for Ieſus Chriſt our moſt bleſſed Lord and only Sauiour, in whoſe Name we conclude theſe our prayers ſaying, *Our Father, &c.*

A Prayer for the Euening.

MOst gracious God, we thanke thy Maiesty for thy mercies this day past, in defending vs from many dangers, both spirituall and corporall, and prouiding for vs all necessaries both for our soules and bodies: We thanke thee for those thy infinite compassions of old, in our election, creation, redemption, iustification, sanctification, and the hopes of our glorification to come: we blesse thy name for our health, our peace, our safty, our plenty: but most of all for the liberty of our conscience, and fruition of thy word which we beseech thee in thy mercy to continue to vs and our posterity for euer. Forgiue vs our sins which make vs vnworthy of these many and great blessings: pardon our sins this day past, committed in word and deed; and giue vs grace that we may turne vnto thee by vnfained repentance, that thou maist turne to vs. Extend thy mercy to thy whole Church: comfort all that are vnder the crosse, especially such as are persecuted

for thy Gospel: all that doe groane vnder the heauy burthen of their sinnes, such as lie sicke vpon their beds: comfort euery one of these according to their seuerall necessities. Continue all thy mercies to this Church and Land wherein we ling: blesse our King, grant him a long life, a godly and prosperous raigne, make him a further instrument of good to thy Church: blesse Prince *Charles*, the Prince and Princesse Palatine, with their Princely issue: multiply vpon them thy heauenly graces, and enrich them with all blessings of this life and the next. Be gracious to the Lords of the Councell, Nobility, Magistrates and Ministers of Iustice the spiritual Fathers and Gouernors of the Church and the Ministers and Preachers of thy Word, that as vigilant shepheards, they may watch ouer the flockes of thy people committed to their charge. Blesse the people and Commons of this land; knit their hearts in true deuotion to thy Maiesty, Loyalty to their Superiours, loue one toward another. Keepe vs this night, this family, this towne, all thy children whersoeuer: grant these though our bodies sleepe, our soules may watch and awake vnto thee, that whether we wake or sleepe, we may be sure we be long to thy gracious election, through Iesus Christ our Lord, to whom be praise for euer.

FINIS.